



A NEW CALENDAR FOR A NEW WORLD

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Win the War; Win the Peace

TO WIN the war and win the peace well-laid plans and adequate tools are essential. Without these, we shall win eventually but with greater sacrifice of time, of effort, of material, yes, and of lives.

Without some organization of our time, the best results are impossible. With an inadequate organization of our time—such as our present calendar offers—how can our country, our men, women and youths give their most effective efforts and accomplish the best results? Yet, today, when most effective efforts and best results are vital, we continue to use an inadequate and planless calendar. A new and better time-system based on an orderly plan, will prove a more adequate tool suitable to all our needs and conditions.

Not only the United Nations but the whole world is demanding in war as well as in peace a new order of time: a new order that has stability and is equal in arrangement, wherein each time-division is free to function within its own field yet all cooperate in forming one whole and complete calendar. It is thus possible to pattern a new calendar on the basic principle of Democracy.

We, as a people, have the proud distinction of having established a workable democracy. The voices of our forefathers rang strong and clear for a government composed of a federation of states under which citizens would be free and equal with opportunity for all. They initiated a new order of the ages—*Novus Ordo Seclorum*.

America took the world leadership for democracy in 1776 and has steadily developed that leadership. Today, the United States has the opportunity to expand that leadership in still another channel—to speak with a clear and united voice for a new order of time—*Novus Ordo Temporis*.

Calendar revision is a civil matter. And, being civil, it is a subject for governmental action. Let the United States in her unity adopt a new and better calendar which shall equally serve in war as in peace. Let her be in the vanguard with those other 14 countries that have already spoken for a new and better calendar—The World Calendar.

To the people of the United States we respectfully recommend with all the earnestness at our command that in these momentous days the cause of a new calendar should rank high in the list of important proposals for world betterment.

We, therefore, urge you to do all in your power for the cause of calendar revision in every possible way. If this Association, organized as it is for the purpose of furthering calendar revision, can be of assistance to you in your desire to cooperate and participate in this cause, it will deem this a privilege.

Journal of CALENDAR REFORM

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1942

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LEAGUE OF NATIONS AND CALENDAR REFORM

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PART II

IT IS doubtful whether the League's work in this field would have proceeded much further, if it had not been for the interest and enthusiasm which it aroused in the New World, and the energetic and substantial way in which that interest expressed itself.

In 1927—a year after the Special Committee's report had been published, distributed to all governments and made available to the public at large—the Secretariat in Geneva knew very little about the reaction of the various governments to the suggestion made by the Special Committee: that national committees on calendar reform composed of representatives of the different interests concerned, should be set up to investigate the matter further. The League of Nations kept government officials everywhere pretty busy in those days, answering requests for information or giving opinions on a variety of questions. It was hardly astonishing that the administrations in general did not jump at the rather complicated task of forming national committees on Calendar Reform.

The Communications and Transit Committee, itself, was not too eager to pursue the work. Its members had always considered Calendar Reform as a side issue about which most of them did not feel very strongly. It was only after some hesitation that the Committee agreed in 1927 to the Secretariat's proposal that a circular letter be sent to the Governments asking what action, if any, they had taken to give effect to the aforementioned suggestion of the Special Committee of Enquiry into Calendar Reform.

But meanwhile important interests in the New World had been set in motion. The indefatigable Mr. Cotsworth, enthusiastic advocate of the 13-month calendar plan, had been able to acquire for his International Fixed Calendar League the sponsorship of no less a personage than George Eastman. This well-known philanthropist and multimillionaire was the most outstanding but not the only supporter of the League. The 13-month plan with its 28-day months, containing four weeks each, had advantages which appealed to certain big businesses, where the week is the more important unit for statistical and accounting purposes. In these businesses an auxiliary 13-month calendar is frequently used.

George Eastman and his collaborators were accustomed to doing things

in a big way, and one day, in December 1930, the Secretary General of the League of Nations received a letter announcing that Mr. Eastman offered a donation of \$10,000 for the preparatory work of the forthcoming Conference on Calendar Reform. The League Council accepted the gift with the understanding that the donor was to remain anonymous and that the funds were to be utilized without any bias whatsoever in favor of any given reform plan. In Europe the name was not disclosed to the press, but on December 14, 1930, *The New York Times* contained a notice in which Mr. Eastman had been "identified" as the donor and had, himself, confirmed the news.

The League Secretariat utilized the means, thus put at its disposal, to send impartial experts to various countries in order to promote the creation of national committees on Calendar Reform and to cover the expenses connected with the holding of a session of a Preparatory Committee. This Committee was composed of members from 14 different nations which were to analyze the results of the national committees' work and to report to the Diplomatic Conference.

The International Fixed Calendar League, which had also been largely endowed by Mr. Eastman, had organized a drive for its plan within the United States as well as in other parts of the world. It started on the home front: Mr. Eastman became President of the unofficial United States National Committee on Calendar Simplification; a press campaign was launched calling upon the President of the United States to convene a World Conference on Calendar Reform; and a resolution to that effect, through the preamble of which America pledged herself to the 13-month plan, was introduced in the House of Representatives by Congressman Stephen G. Porter toward the end of 1928. It was referred for consideration to the Congress Committee on Foreign Affairs of which Mr. Porter was Chairman.

But one of the members of that Committee, Congressman Sol Bloom of New York (who was aware of the stand taken by Orthodox Jewry) insisted that public hearings be given to all those affected by the resolution. Consequently Dr. Moses Hyamson of New York and other Rabbis were given the opportunity to state their objections. As a result of their vivid statements of the hardships which would befall Sabbath-observing Jews if the proposed calendar were introduced, the resolution came to nothing.

The International Fixed Calendar League extended its propaganda drive to South America, Asia and Europe. Its Director, Mr. Cotsworth, visited an incredible number of countries advocating the 13-month plan and stimulating various groups to act through their respective national committees of which more and more were set up.

But additional "opposition" mobilized in its turn. Only a few weeks after

the acceptance of Mr. Eastman's donation, the League Secretariat received another gift of \$10,000, from Miss Elizabeth Achelis, as President of The World Calendar Association of New York, an organization which advocates a 12-month perpetual calendar plan. In the letter which she wrote to the acting Secretary General of the League, December 26, 1930, Miss Achelis explained why The World Calendar Association offered an equal sum to that provided by Mr. Eastman. "It is extremely important," wrote Miss Achelis, "that in approaching the study of a matter so vital to the welfare of the peoples of all nations . . . its [the League's] deliberations be not affected by the fact that a more complete consideration of the subject is made possible through the generosity of an advocate of any one plan. For this reason and not in any spirit of competition this Association has given the League a sum equal to that given by Mr. Eastman" The President of The World Calendar Association also asked that publicity be given to the action of the Association and that her letter be published so that the purpose of the gift be understood.

In his cabled answer the Secretary General of the League pointed out that the acceptance of Mr. Eastman's donation did "not imply any inclination to favor any given plan of calendar reform," and that no publicity as to the donor's name had been given by the League Secretariat. As the Secretary General had to apply the same ruling to both donors and as it was not the policy of The World Calendar Association to publish letters or give donations anonymously, Miss Achelis "regretfully" withdrew the donation.

This communication between the League Secretariat and the distinguished President of The World Calendar Association, who later appeared in person on the Geneva stage, aroused respect and curiosity through the dignified manner in which she made—and withdrew—her offer. Later we were going to realize that she had other unusual personality traits besides dignity and high ethical standards.

Thus the International Fixed Calendar League and The World Calendar Association, both essentially American although very different in character, were organizing their forces for the battle in Geneva. The former had several years' start for it was only in the fall of 1930 that Miss Achelis founded The World Calendar Association after having attended a lecture on the merits of the 13-month plan, but having instead been struck by its drawbacks.

Leaving Miss Achelis as well as the Fixed Calendar League for a while, we shall now glance at the activities of those who opposed either plan, be it of 12 or 13 months. Ever since the coming into being of the Special Committee of Enquiry in 1924, apprehension had reigned in Orthodox Jewish quarters. News of the Eastman campaign had increased the anxiety, and in 1929 the Rabbis set up a "standing vigilance commit-

tee," later enlarged to an "Executive." The latter organized "resolutions of protest" among a large number of Jewish communities throughout the world. These resolutions kept pouring into the League Archives in Geneva. The Chief Rabbi, Dr. J. H. Hertz of London, became President of the "Executive" and leader of the Jewish opposition to Calendar Reform. The point of view of the Seventh-Day Adventists was in this case the same as that of the Hebrews, inasmuch as their Sabbath coincides with that of the latter, and is an equally important factor in their religion. The Adventists, too, were preparing for the defense of their interests.

THE PREPARATORY COMMITTEE

A body composed of experts from 14 different countries held a five-day session in Geneva, June 1931. Its purpose was to analyze, classify and supplement the material contained in the reports of the national committees so as to facilitate the work of the forthcoming Diplomatic Conference, which should examine "the expediency from an economic and social standpoint of fixing movable feasts and of simplifying the Gregorian Calendar."

The members of the Preparatory Committee, one of whom was an American, Dr. Charles F. Marvin of the United States Weather Bureau, were of various professions and backgrounds. Among them were astronomers, statisticians, educators, representatives of industry and commerce, as well as specialists on transportation questions and on social problems.

The Committee stressed in its report that "neither it nor the Conference had any authority to consider whether any particular proposed reform was incompatible with any particular religious belief."

But hearings were granted to several Rabbis—among whom were the eloquent Dr. Moses Hyamson of New York and two representatives of the General Conference of Seventh-Day Adventists. They all developed, with renewed energy, the arguments which they had already sustained before the Special Committee of Enquiry at Geneva in 1926.

Three groups advocating different reform plans also gave evidence before the Preparatory Committee. The most important were the International Fixed Calendar League which advocated the 13-month plan, represented by its Director, Mr. Moses B. Cotsworth, and The World Calendar Association whose President, Miss Elisabeth Achelis, personally explained the structure and merits of the 12-month equal-quarter plan.

Once Miss Achelis had embraced the cause of the 12-month calendar versus the 13-month plan of Mr. Eastman and his big business group (which incidentally included General Motors and United States Steel), she accomplished wonders in a comparatively short time. With the assistance of Mr. Charles D. Morris, a former foreign correspondent of the Associated Press, whom Miss Achelis engaged as a tactical adviser, she

organized a large-scale campaign in the United States. Several thousand people had joined The World Calendar Association and Miss Achelis had started the *Journal of Calendar Reform*, which contained articles favoring calendar revision written by prominent people in the intellectual field.

When Miss Achelis appeared in Geneva we did not know a great deal about her, nor did she build herself up, but she nevertheless made a very strong impression. In an interesting article which appeared several years later, in the *New Yorker* of December 30, 1939, Mr. Geoffrey T. Hellman says that the League delegates were impressed by the realization that Miss Achelis, herself, was both wealthy and well-bred. Everybody certainly realized these obvious facts—and yet it was something of a different nature that distinguished Miss Achelis from most other calendar reformers who had appeared in Geneva. It was her disinterestedness and her absolute faith in her cause. We all realized that here was somebody who would never give up—who possessed that rare faith which removes mountains.

But she was going to need all her patience. Things did not look too bright for The World Calendar at the time. The Eastman campaign had borne its fruits. Out of 16 national reports received, 13 were in favor of a perpetual calendar and the majority preferred the 13-month plan. The national committees did not, however, represent the official opinions of governments, and, as we shall see in the following, the latter had less definite ideas on the matter.

The Preparatory Committee did not make any recommendations to the Conference on the “expediency” of a reform. It merely classified and analyzed the information at its disposal and made suggestions concerning the procedure to be followed.

As regards the second question on the agenda of the forthcoming Conference—the fixing of movable feasts—the opinion was unanimously favorable to the stabilization. The majority was agreeable to the date proposed: the Sunday following the second Saturday in April. But the Holy See had declared that even if the “general good” demanded such a change in the “immemorial tradition” of the Church it would not be prepared to consider the question except on the advice of an Oecumenical Council.

The Preparatory Committee expressed the opinion that the object of the forthcoming Conference would be to “ascertain whether the Governments represented consider, from a purely civil point of view, that the stabilization of Easter is or is not demanded by the general good.” The Committee terminated its work on June 13, 1931, and the Fourth General Conference on Communications and Transit met in October of the same year.

When Miss Achelis left Geneva, in June, she went to England and helped organize a British Parliamentary Committee on Calendar Reform and in Paris a Bureau d'Etudes pour la Reforme du Calendrier, both of which advocated The World Calendar.

The Jewish "Executive," the anxiety of which grew stronger as a result of the June deliberations at Geneva, had continued its campaign against the adoption of any perpetual calendar with supplementary days. Its strongest efforts were made in England which succeeded in arousing the interest of influential people, both Jewish and non-Jewish. The conservatism of the English people, which accounts for the non-acceptance of the metrical system and for the fact that the Gregorian calendar was adopted in England nearly 200 years later than in most other European countries, made it easier to counteract reform tendencies in the British Isles than elsewhere. On the other hand the stabilization of Easter strongly appealed to public opinion in Great Britain, where holidays are very popular and an early Easter is most undesirable for climatic reasons. The British Parliament had in 1928 passed an Act concerning the stabilization of Easter, as proposed by the Special Committee of the League of Nations. This Act was suspensive, however, having been made dependent upon the agreement of all Christian Churches.

THE FOURTH* GENERAL CONFERENCE

The Conference was attended by a United States delegation and by representatives of 41 other nations of both Hemispheres, among which were seven Latin-American countries. The session opened on October 12, 1931, and the Conference devoted half of its meetings (or an entire week) to the examination of the two calendar problems referred to above.

On the first day it granted hearings to a number of representatives of religious and lay groups. The Jewish and Adventist opposition reached their climax. Dr. Hertz quoted a letter from "distinguished Jewish laymen," according to which a "blank day scheme" would be "little short of a renewed persecution of Jewry," and Dr. Nussbaum (representing the Seventh-Day Adventists) spoke of "persecution and molestation." Each group representative was given 15 minutes to make a statement and could only speak once.

The President of The World Calendar Association calmly and clearly set forth the advantages of the 12-month equal-quarter plan and suggested April 8 or 22 for a fixed Easter since "the Sunday following the second Saturday in April" coming on April 15, a mid-month date, was too closely associated with business. Miss Achelis indicated that the world might not be ready for a reform but considered that the Conference could go far to clarify the situation by making a definite announcement in support of a perpetual calendar.

This time the spokesmen of the 13-month scheme were in a more favorable position, for they were not subjected to any time restrictions. Mr.

* This conference was the fourth in a series of General Conferences on matters of Communications and Transit.

Cotsworth was a member of the Canadian delegation. Colonel Oscar N. Solbert and Mr. Meredith N. Stiles, advocates of the International Fixed Calendar, represented the unofficial United States Committee on Calendar Simplification and attended the session on an equal footing with the delegates. Although these gentlemen could speak at any length—and did take advantage of this privilege—it soon became evident that the Conference would not take any conclusive action as regards the simplification of the Gregorian calendar. This became clear from the voting as only four delegates voted for a definite plan, two for the 13-month revision—Canada and Yugoslavia—and two for the 12-month revision of equal quarters—Switzerland and Greece. It was a tie. When asked to define the attitudes of their respective governments, most of the delegates stated that their national administrations had not yet been able to form a definite opinion. It was the impression produced on the delegates by the strongly emotional appeal made by the representatives of religious minorities, together with the clear cut anti-reform stand taken by the representative of His Majesty's Government, Sir John Baldwin, which accounted for the inclusive attitude of the Conference. With truly British pathos Sir John Baldwin made himself the defender of "religious scruples" against "statistics," as he put it.

In these circumstances the Conference could only stress the fact that the Communications and Transit Organization's work had not been in vain, since it had provided government departments with the necessary material for "a considered decision." The Conference also instructed the Communications and Transit Committee to "follow the efforts which will doubtless continue to be made for the purpose of enlightening public opinion as to the advantages and difficulties of a reform."

In summarizing the discussion, the President of the Conference, Mr. Vasconcellos (Portugal) pointed out that "as far as a reform was desired the preference appeared to be for a perpetual calendar rather than for regularization of the quarters." (The regularization of the quarters referred to, was the so-called simple reform consisting of taking the last day of August and giving it to February, without making the calendar perpetual.)

The Conference did not, however, finish its work on an entirely negative note. It adopted a Declaration recommending the stabilization of Easter on the Sunday following the second Saturday in April, and asked the League Council to convey this Declaration to the religious authorities concerned, i.e.: all Christian Churches. The Conference expressed the hope that these authorities would "consider it in the most favorable spirit, with a view to such action, as they were prepared to take in the matter."

The second chapter about the League and the Calendar was thus closed. There was going to be a third chapter in which The World Calendar Association played a leading role. This will be the subject of our last article.

MOTOR VEHICLE TRAFFIC AND THE CALENDAR

By L. E. PEABODY

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MANY writers for the *Journal of Calendar Reform* have stressed the results of defects in the present calendar upon the scheduling of school vacations and holidays; the difficulties of statistical comparisons, of car-loadings, bank clearings, retail expenditures, etc.; and the troubles involved in the planning of future activities—either social or business—due to the wandering of holidays over the various days of the week or even months of the year. The international confusions have also been dealt with by a number of writers, and the advantages of unity throughout the world in our measurement of the passage of time have been adequately stressed.

One additional and considerable advantage in adoption of The World Calendar lies in the field of traffic engineering. During 1940, motor cars of the United States traveled a total of 293 billions of miles within the continental portion of that country. Some of these vehicle-miles were generated by busses, some by trucks, and most of them by the private passenger car. Since the use of the motor vehicle is so widespread, and since it affects the lives of every one of us so seriously, it is important that as much as possible should be done to facilitate its use.

This vast travel by motor vehicle is not distributed uniformly throughout the year. In most of the Northern States the month of maximum traffic is August, with averages for that month running from 30 to 60 per cent, and of course in certain areas much in excess of these figures, above the average month of the year. Nor does this movement occur with uniformity throughout the week. Sunday is ordinarily the heaviest day, with volumes ranging from 20 to 60 per cent in excess of those on the average day of the week. In certain areas, particularly suburban areas, Sunday traffic may be more than twice that of the average day of the week. The absolute daily traffic peaks ordinarily come upon the holidays of July Fourth and Labor Day. Special events—such as football games, fairs, pugilistic bouts, etc.—frequently result in very high volumes of motor traffic.

In planning the facilities to accommodate comfortably such traffic volumes, it is necessary to study the uses of present facilities and to forecast the reasonable probable future use. Roads with an annual average of about 4,000 vehicles per day have from 6,000 to 18,000 vehicles on the peak day. On an average, the maximum 24-hour traffic volume is 2.45,

2.20, and 2.34 times the annual average 24-hour volume for locations with annual averages below 2,000, between 2,000 and 4,000, and over 4,000 vehicles, respectively.

With such variation in traffic, such large numbers of vehicles to be accommodated, and the fact that some of the facilities that must be provided involve expenditures of several millions of dollars (for example, large bridges, overpasses, or entirely new bypasses), there would be distinct advantages in the analysis of use and probable future use if all of the holidays occur in a regular order each year in accordance with The World Calendar. Comparisons of traffic volumes in one year with the traffic of preceding years would not require allowances for the shifting holidays and the accuracy of the measurement of traffic at a given point (frequently based on "samples" taken throughout several periods of the year) would be greatly increased. These disadvantages of our present calendar can, it is true, be largely compensated for by analytical methods. However, some of the disadvantages may not be so disposed of, and there are unquestionable advantages to this field in the adoption of The World Calendar.

OBITUARY NOTES

HIS EMINENCE, ALFRED CARDINAL BAUDRILLART, Rector of the Catholic Institute of Paris and a member of the French Academy, died in Paris on May 18, 1942. His Eminence had long been interested in calendar reform. In 1936 he wrote The World Calendar Association: "I took great interest in reading them [*Journals of Calendar Reform*] and I am very grateful to you for your promise to continue sending me your publication."

In an interview with Hubert Forestier, published in the *Paris-Soir* in April 1936, he said of Easter Stabilization: "The problem is not new. It has existed since the origin of the Church. . . ."

"A few years ago, Pius XI was inclined to admit the proposition. 'This question is, besides, absolutely free from the dogmatic point of view. The Sovereign Pontiff realized the inconveniences of the present system, especially for industry, commerce and the vacation of the children, who generally have to suffer the inclemency of the temperature. Faced with the difficulties of economic life, the Pope is of the opinion that the thing can be done and that there would be great advantages. . . .'"

DR. PETER SANDIFORD, Director of the Department of Educational Research, University of Toronto, died in Toronto on October 12, 1941. In 1938, when he joined The World Calendar Association, he said: "This is a subject which has engaged my attention for a number of years. Formerly, I was in favor of the 13-month calendar, but now recognize the difficulty of getting it accepted."

Other deaths among the membership of The World Calendar Association include *August Heckscher*, Real Estate Operator and Philanthropist, New York City; *The Rt. Hon. Lord Amulree*, former Minister for Air, London, England; *Frank M. America*, Editor, *Erie Railroad Magazine*, Cleveland, Ohio.

YEAR TO YEAR

By DR. C. H. CLEMINSHAW

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(From *The Griffith Observer*, December, 1940)

WE HAVE all noticed how Christmas occurs on different days of the week from year to year. The ordinary year consists of 365 days, or 52 weeks and one day. Because of this additional day, Christmas in an ordinary year falls one day later in the week than it did in the previous year. Every fourth year (with exceptions to be noted later) consists of 366 days, or 52 weeks and two days, the extra day being added at the end of February. It is called leap year, because this extra day causes any date after February in that year to leap over a day in the week and to fall two days later in the week than it did the previous year. For example, Christmas fell on Sunday in 1938 and on Monday in 1939. Since 1940 is a leap year, Christmas leaps over Tuesday and falls on Wednesday.

By withdrawing one day from an ordinary year and two days from a leap year, the drifting week would be avoided. The year would consist of 364 days, or exactly 52 weeks. Every year would be like every other year. The 365th day would, of course, have to be included in the calendar, but it would not be a part of any week. It could be placed at the end of the year and called "Year-End Day." It would not be a Sunday or a Monday or any other day of the week. The extra day in leap year would also not be a day of the week. It could be inserted at the end of June and called "Leap-Year Day."* Such a scheme has been included in the two plans which have been seriously considered for reforming the calendar. One is the 13-month calendar, in which each month contains 28 days or exactly four full weeks. The other is The World Calendar, which retains 12 months, but arranges them symmetrically. The quarters are identical, each one containing 13 weeks. The first month of each quarter contains 31 days and begins on Sunday. Each of the other eight months has 30 days. The second month of each quarter begins on Wednesday, and the third month of each quarter begins on Friday.

THE YEAR

It will be of interest to see if we can find a simple method of determining the day of the week on which any date falls. First, we should examine the units which make up our calendar. The year is the period of revolution of the earth around the sun, during which we are all carried on a journey of nearly 600 million miles. While the earth is making one trip

* EDITOR'S NOTE: Year-End Day and Leap-Year Day in The World Calendar are called extra Saturdays.

around the sun, it makes about $365\frac{1}{4}$ rotations on its axis with respect to the sun. In 45 B. C. Julius Caesar started the Julian calendar, which is essentially the one we have today. Three out of four years he made 365 days in length, while the fourth contained 366. The average year was thus made exactly $365\frac{1}{4}$ days long. However, the length of the year of the seasons from one spring equinox to the next is only 365 days, 5 hours, 48 minutes, 46 seconds. Thus the year in the Julian calendar was 11 minutes and 14 seconds too long. This small quantity constantly accumulates and amounts to a whole day in 128 years, and to three days in 384 years. In the Julian calendar, there were too many leap years. During each 384 years, three days were added which were not needed. This error was very nearly corrected by Pope Gregory XIII in 1582. To make a simple rule, the Pope ordained that in every four centuries three years which are leap years in the Julian calendar should thereafter be ordinary years. The leap years to be made ordinary years are the century years which are not evenly divisible by 400. Thus in the Gregorian calendar, 1600 and 2000 are leap years, but 1700, 1800, and 1900 are ordinary years. This rule makes the average length of the Gregorian year only 26 seconds too long. More than 3000 years will pass before this calendar will be in error by one day.

THE MONTH

With its cycle of the seasons, the year was of great importance to the ancient peoples in setting agricultural dates. However, they were distracted by the changing appearance of the moon. And so the lunar month came into the calendar. It is the average interval from one full moon to the next, and contains about $29\frac{1}{2}$ days. There are about $12\frac{1}{3}$ lunar months in a year. Attempts were made to keep the sun and the moon in step with each other by putting 13 months in some years. However, in the Julian calendar the sun was made the standard of measurement of the year, and the moon was disregarded. The month was retained as a convenient period of time, denoting an arbitrary number of days approaching to the twelfth part of the year. The details as to how the months came to have their present lengths are somewhat in dispute. The Roman belief that there was luck in odd numbers probably was an important factor. February is so short because it was the twelfth month of the old Roman year, which began with March, the first month of spring. When days were needed to make other months lucky, it seemed logical to take them from the end of the year. December is now the twelfth month, but its name tells us that at one time it was the tenth, from the Latin *decem*. Likewise September, October, and November were originally the seventh, eighth, and ninth months, respectively. The fifth month of the old calendar, Quintilis, was renamed July, after Julius Caesar. The sixth month, Sextilis, was renamed August, after Augustus Caesar.

THE WEEK

The week is a unit of time made by man. Its length has varied from five to ten days. The number seven has always seemed to man to be a symbol of perfection. A good reason for applying it to the week was that the phases of the moon (new moon, first quarter, full moon, last quarter) occur at intervals of about seven days. There were also seven celestial bodies. They were the sun, the moon, and five planets. The days of the week received names from the seven wanderers in the sky. Saturday was named after Saturn, Sunday after the sun, and Monday after the moon. Tuesday comes from Tiw, the Saxon god corresponding to Mars. The French word for Tuesday is *mardi*. Wednesday is from Woden (Mercury), Thursday from Thor (Jupiter), and Friday from Friga (Venus).

THE WEEKDAY FOR ANY DATE

And now let us consider the problem of finding the day of the week for any date. By referring to an old calendar, we find that January 1, 1899, was the first day of the week, Sunday. The other Sundays occurred, of course, on January 8, 15, 22, and 29. By dividing any one of those numbers by 7, we find that the remainder is 1, which is our number for Sunday. Our number for Monday, the second day in the week, is 2. Thus, if a date such as January 23 is divided by 7, the remainder of 2 tells us that that day was a Monday. Since Saturday is the seventh day of the week, any date in January, 1899, exactly divisible by 7 is a Saturday. In this case, the remainder is 0. Therefore, the numbers assigned to the days of the week are as follows:

1. Sunday	3. Tuesday	5. Thursday	0. Saturday
2. Monday	4. Wednesday	6. Friday	

Since January contains three more days than four weeks, February begins three days later in the week than January does. We must add 3 to any date in February, before dividing it by 7. To find the day on which Washington's birthday occurred in 1899, we add 3 to 22, which gives us 25. Dividing by 7, we get a remainder of 4. The day was Wednesday. Since February contains exactly four weeks, the dates in March fall on the same days of the week as in February. So our number to be added to dates in March is also 3. The number for April is 6, because of the three extra days over the four weeks in March. Two extra days in April would give us the number 8 for May, but since we are interested only in the remainder above 7, we subtract 7 from 8 and have 1 for May. This method is used for the other months and gives us the following complete list:

January	0 (6)	May	1	September	5
February	3 (2)	June	4	October	0
March	3	July	6	November	3
April	6	August	2	December	5

The figures in parentheses after January and February are to be used only in leap years, as will be explained later.

Since 1899 began on Sunday, 1900 began on Monday. Any date in 1900 occurred one day later in the week than the same date in 1899. By adding a 1 to the day of the month and the month symbol, we can find the day for any date in 1900. For 1901 we add 1 more, and for 1902 we add 2 more. The symbol for all years from 1900 to 1999 inclusive is 1. To that is added a number from 0 to 99, corresponding to the year of that century. An extra day must be added for each leap year that occurs after 1900. This is taken care of by dividing the year of the century by 4, neglecting the remainder. Since dates in January and February of a leap year are not affected by the addition of February 29 in that year, the symbols for these months in a leap year are 1 less than in an ordinary year. Thus the symbol for January in an ordinary year is 0, and in a leap year is 6. Adding 6 has the same effect as subtracting 1.

AN EXAMPLE

As an example, let us check this method by finding the day of the week on which Christmas occurs this year (1940). We know that our answer should be Wednesday.

Day of the month	25
Symbol for December	5
Year in the century	40
Number of leap years ($\frac{1}{4}$ of 40).....	10
Century symbol	1
	<hr/>
	81

When 81 is divided by 7, the remainder is 4, corresponding to Wednesday. The same century symbol, 1, is used for the years 1500-1599. The century symbols and the way they repeat are shown as follows:

1500-1599	1	1800-1899	3
1600-1699	0	1900-1999	1
1700-1799	5		

In looking up the history of Thanksgiving, we learn that in 1789 Washington appointed Thursday, November 26, as the "National Thanksgiving Day." Let us see if that date was a Thursday.

Day of the month	26
Symbol for November	3
Year in the century	89
Number of leap years ($\frac{1}{4}$ of 89).....	22
Century symbol	5
	<hr/>
	145

When 145 is divided by 7, the remainder is 5, which corresponds to Thursday. Thus one can find the day of the week for any date.

BETTER HEALTH FROM A NEW CALENDAR

By CLARKE IRVINE

Publisher "Health News," Hollywood

ONE of the prime requisites of perfect health is perfect rhythm. Sound hearts beat steadily. Normal brains shoot forth their waves in distinct patterns. Order is always linked with normality, disorder with disease and pain. The new World Calendar that measures time and times for the daily life regularly harmonizes with a basic law of well-being.

Mentally, everyone, including the housewife, the farmer, the factory man, the storekeeper, the office force, is affected by time and its measurement. First, they will not have to do so much extraneous and unnecessary thinking in connection with timing their respective daily events, chores, duties, operations. Figuring, worrying and annoyances over dates and hours, months and years, will disappear and events can more smoothly pass across the face of time, easing mankind's burden of figures and figuring.

"Be orderly," physicians reiterate. Experience confirms the many benefits in orderly living, meals at specified times, certain hours for sleep and relaxation; definite opportunities for elimination and all modern hygienic practices. The evidence is clear. The well-planned and easily worked timing of our days, avoids waste of energy, assists correct function of all organs. Calendar reform that in a larger way allots time for work, sleep, recreation and worship, aids in conserving human energy on a world scale. How desirable, how necessary, how pleasant will be that era of convalescence when the nations finish this present cataclysmic war!

The physical benefits of even timing are untold—uniform holidays arranged so the people can get more time to plan outdoor trips and real holidays without the worry and disappointment of having to return for a split Saturday or a one-day session of toil. The world's work can be done more easily, smoothly, and perhaps faster and more efficiently when the new calendar comes in. Overhead, fuel, labor, materials and time will all be saved, reducing costs materially.

"You need a vacation" insists the physician. Alive and active today are many who would have "gone to pieces" had it not been for such advice, and the invigorating spree away from punching clocks, alarm clocks and what-not of time measurement. The new calendar, with more frequent long week-ends, offers even busiest executives more opportunity to really

relax, play, become refreshed and recuperate—and it will go better with their “better halves” and their families.

How many professional bookkeepers do you know? How many engaged in such work, accounting, calculating, interest figuring, and so on, are calm, poised, relaxed—inwardly as well as on the surface? Watch them in action. Note their movements. Listen to their voices. Unscientific methods of figuring time on the present wacky calendar aggravate their difficulties. We indeed applaud a mayor who bans needless noise and eases nerves in his progressive city; how much more applause is due a scientific calendar that would do even more to protect the nerves of all in such occupations!

Economically the new World Calendar would aid health in more ways than we can mention. Budgets could be easily worked up. Just the cost to man of calendar changing each year is no small item of expense. A perpetual calendar would save millions of dollars! Printing a new calendar each year is plainly money wasted, effort and materials, and in this defense era when paper and chemicals are scarce the new calendar would be a great aid without any doubt. Thus money used in such costly materials and effort could be turned into channels to better the public health, build rest-homes, hospitals and numerous things for better living. And yet all this saving will not take bread and butter from the calendar-makers, as annual diaries, engagement pads, and notebooks are necessary to the smooth flowing of our many engagements and activities. The less unnecessary labor man has to do, the longer he lives, and can devote his time to health and culture.

In every-day business all computations are always being readjusted. A smooth calendar will eliminate work and ease mental strain. Interest and figures, rent costs, averages, statistics will at once relieve strain on clerks, executives, even housewives and farmers. Governmental activities involving figuring time will save taxes, and that is important in these stressing times of squeezing the dollar till it gasps!

In school, teaching will assume an easier and smoother routine under an ordered year. Likewise the Church and other bodies dealing in the exasperating movable dates and events will find their health improved when time is measured scientifically and rhythmically. No doubt better citizens and a better world will evolve faster with a time measured by the new calendar.

Yes, the new World Calendar will help our health, for ever increasing is the list of ailments directly or indirectly due to nerve-depletion or exhaustion, mental quirks and breakdowns, due to our strenuous and time-budgeting race for money. Anything that conserves the nerve vitality of the world population *en masse* contributes generously to the public health.

INTERVIEW FOR RADIO

Text of a Recording by Miss Elisabeth Achelis, President of The World Calendar Association, and Mr. P. A. Waxman, on September 12, 1941, for Radio News Reel. A similar talk was broadcast on September 7, 1941, over Station WINS when Dr. Hamilton Cameron interviewed Miss Achelis.

WAXMAN: Miss Achelis, what kind of calendar do you propose we use?

ACHELIS: We propose a perpetual calendar, The World Calendar of 12 months and equal quarters, every year the same.

W.: But isn't that what we have now—12 months and equal quarters?

A.: No, no—we have 12 months, but the quarters are far from equal. Perhaps you have never realized it, but the first quarter of the year has 90 days, the second 91, and the last two have 92 days each.

W.: Let's see—January has 31, February has 28, March has 31—that's 90 days—that is right.

A.: And October, 31, November, 30, December, 31—that is 92.

W.: That's right, and how does that make a difference?

A.: If you were to borrow money for half a year, you would like to have the use of it for 184 days instead of 181, wouldn't you? But it is not really fair, is it, for a man to pay the same interest when he has the use of the money for only 181 days, because he happened to borrow it in January.

W.: I see; no, it isn't fair.

A.: However, that isn't the only thing wrong with our present calendar. There is something else that bothers every one of us—the shifting weekdays.

W.: What do you mean by shifting weekdays?

A.: I mean that under the present calendar, a particular month-date never comes on the same day of the week in successive years. For instance, take a date like Monday, December 1, 1941. There won't be any date like that next year; there wasn't any last year. Next year there will be a December 1, but it will be a Tuesday. December 1 last year came on a Sunday. And so December 1 will go skipping through the week, and it won't fall on a Monday again until 1947.

W.: That is right again, you never do get the same weekday and month-date in successive years, do you? And that not only makes dates harder to remember, but makes it harder to plan for holidays and special occasions.

A.: That is it exactly—the "grasshopping" of holidays through the week causes a tremendous amount of inconvenience to everybody. Employers do not like it because it interrupts their regular production schedules, and the workers do not like it because they have to plan for their holidays differently each year. And of course, right now, with national defense produc-

tion so supremely important, anything that interferes with maximum efficiency should be eliminated if possible.

W.: How does the calendar interfere with national defense?

A.: Here's one instance—when a holiday comes in the middle of the week, it is a known fact that production on the day before and the day after the holiday is adversely affected. It is like suddenly stopping and starting your car in the middle of a trip. It costs time and gas for the slow-down, and again to get under way once more. Now if holidays were always on the same day of the week, and especially if that day were Monday, we would have no halt in the smooth flow of production from the start to the end of the week.

W.: But Labor Day, of course, would not be included in that category because it always comes on a Monday.

A.: Always on a Monday, yes, but never twice in succession on the same month-date. And that jumping around causes still another set of headaches for another set of people. Labor Day is the end of the summer vacation season for most people. Now if it comes early, as it did this year, that certainly hurts the business of the man who runs a resort hotel and all the people who make their living out of summer vacation business. "Grass-hopping" holidays introduce an element of uncertainty into business that causes a lot of trouble.

W.: Well, not only do the men who run the hotels dislike an early Labor Day, but so do their guests—I know I disliked having a summer vacation cut short as early as it was this year.

A.: There's another point to be considered in connection with Labor Day. Labor Day, you know, is a sort of point of departure for schools. When it shifts back and forth within the range of a week it plays havoc with the educational schedule. Every school date has to be rearranged each year because of the shifting calendar. Annual events like Class Day, Ivy Day, Commencement, Alumni Day, the day of the Big Game—you never know just when they are due each year because for the most part they are linked to a day of the week with the date of the month always shifting.

W.: I can testify to that too—I wanted to attend a commencement this year, but because I didn't know the date—only that it was a Wednesday—I found I had made a previous appointment for that date which made it impossible to attend.

A.: There—you now know how inconvenient is all this jumping around of days and dates. We aim to change all that, so that the calendar will be balanced, shifting holidays will be eliminated, and everybody made happier.

W.: By The World Calendar?

A.: By The World Calendar.

W.: Now just how will The World Calendar do this? How will it make

holidays stay put in the week, so to speak?

A.: The World Calendar is a *perpetual* calendar; every year the same. Every year will start on a Sunday, and every year the month-dates will come always on the same weekday. That is one big change. The other important change is that the lengths of the months are rearranged so that every quarter has 91 days; the first month in each quarter has 31 days, the other two, 30 each—31-30-30. That means that every month would have exactly 26 week-days, plus four or five Sundays.

W.: I see. But—let me see—four quarters of 91 days each make 364 days, and there are 365 days in the year. What happens to that extra day?

A.: Before I answer that let me explain why we have that extra day. It takes the earth 365 plus not quite one-quarter days to complete its annual journey around the sun. Therefore, we cannot ignore that 365th day, or the additional leap-year day that accumulates every four years, because if we did we would be losing coordination with the solar year. We would find, for instance, that the first year, our spring equinox came on March 22d instead of the 21st, and the year following on the 23d, and so on, and there would be no end of confusion. It would not be long before spring would come in the summer, according to the calendar. So we have to reckon with 365 days.

W.: Well, then, since we can't just lose that extra day, where do you suggest we put it, Miss Achelis?

A.: The proposal of The World Calendar Association is that it should be placed after the calendar year as a Year-End Day, corresponding to the present December 31, and be designated a World Holiday.

W.: Why is that necessary?

A.: Because under The World Calendar, December 30 would be a Saturday, and in order for the New Year to begin again on a Sunday (thus making the calendar perpetual) the Year-End Day is designated as an extra Saturday.

W.: That doesn't sound like such a hardship.

A.: No, of course not. It makes a pleasant long holiday at the end of the year, and provides for all the peoples of the world an occasion to observe together in unity—a World Holiday. In these days such an international observance should be most welcome.

W.: And what about Leap-Year Day? Is it still going to be tagged on to February?

A.: No, the proper place for Leap-Year Day is the middle of the year, the day after June 30, end of the second quarter. This would be another World Holiday, another extra Saturday, whereby the second half of the year would always begin with Sunday, July 1.

W.: Well! I must say it sounds like a logical plan to me. The changes aren't very drastic, are they?

A.: No, they are not. The 12 months are retained; the week is retained; all the regular time-units are retained. They are arranged in a more convenient, logical and just way, that is all.

W.: What effect would that have upon birthdays?

A.: A very good effect. Just think, under the present calendar most of us have no idea on what day of the week we were born. And our birthday changes every year! But under The World Calendar a Monday's child would be a Monday's child every year. Thus his birthday would become a complete anniversary—an anniversary not only of month and date and year, but also of the actual weekday.

W.: That sounds like a pretty good idea, too. Now what about Easter Sunday? I don't believe that is set either as to its month-date. What does The World Calendar propose to do about that?

A.: The stabilization of Easter, of course, is strictly a matter for churches to decide. Certainly the wanderings of Easter cause a great deal of inconvenience to everybody, inside the Church and out of it. There are churches on record in favor of the stabilization of Easter, in conjunction with The World Calendar. However, the Association confines itself to pointing out that Easter cannot be stabilized until we have a perpetual calendar. If it is to be stabilized under The World Calendar, the best date would be April 8, the nearest Sunday to the original date of the Resurrection.

W.: One more word. Can you tell us what support your Association has enlisted so far, and what chance do you think there is of getting the new calendar adopted?

A.: I would need many more hours to tell you of the support we have already enlisted. Fourteen nations are on record in favor of The World Calendar; churches have endorsed it; chambers of commerce have endorsed it; business groups, women's clubs, farmers' organizations, labor leaders, lawyers, editors, scientists, educators (I wish I had time to tell you about the advantages to education!), bankers, legislators and government officials, industrialists—we have a long roster of endorsers in each category. Some of our supporters are listed in our newest publication, *The World Calendar, a New Calendar for a New World*. If you desire a copy of this pamphlet or any other material, kindly send your request to The World Calendar Association, Rockefeller Center, New York City.

W.: That is certainly a breathtaking summary, Miss Achelis. With all that backing I can withdraw the second half of my question, about what chance there is of getting The World Calendar adopted. There seems to be a very good chance. Tell me this, though. I know you have designated 1945 as the year to make the change. Why did you pick 1945 as the year to put The World Calendar into effect?

A.: Because December 30, 1944, falls on a Saturday in both the old

and the new calendars. By designating the next day as the first World Holiday, an extra Saturday, the new year, 1945, in the new calendar can begin on a Sunday. Our plan is to make the change with as little trouble as possible. Many people will not be aware of the difference, and all will enjoy its many advantages.

W.: Well, we've had the Julian calendar named after Julius Caesar, and we have now the Gregorian calendar, named after Pope Gregory. Here's hoping that it won't be very long before we're all living under the modern, up-to-date, Achelis calendar!

A.: No, *never* the Achelis calendar; it is *always* The World Calendar for everybody to use and enjoy.

EPOCHS AND ERAS

By PROFESSOR WILLIAM H. BARTON, JR.

Curator, Hayden Planetarium

(From *The Sky*, November, 1939)

ERA OF NABONASSAR

The *U. S. Nautical Almanac* says "the year 2687 of the era of Nabonassar begins on April 26, 1938, Julian." This era was used by the Chaldeans and Egyptians and commemorates the advances made in astronomical studies in Chaldea during the reign of Nabonassar, King of Babylon about 747 B. C. The Babylonians celebrated this era because it was Nabonassar who delivered them from the subjection of the Medes.

The years are vague but contain 365 days, with no intercalation. Consequently each Nabonassarean year following a Julian leap year appears to have begun one day later than the date of the Julian calendar to which the Nabonassarean new year day had corresponded in the previous year. That is each four years would see the new year day in the era creep forward a day in the Julian calendar.

The epoch of the era corresponds to noon of February 26, 747 B. C. We can then make up a table of corresponding dates:

Nab. year	1—747 B. C.
" "	2—746 "
" "	747— 1 "
" "	748— 1 A. D.
	2685 1938

This does not seem correct—and it is not. That quarter-day accumulates in 2,687 years to 672 days. That is one year and 307 days, or 2 years less 58 days. From February 26, the epoch, to April 26, the new year day, this year is just 58 days.

Ptolemy used this era in his writings and from certain astronomical data that he gives us it is possible to check the date of Nabonassar's ascending the throne, and thus establish the epoch.

BUSINESS NEEDS CONSIDERED

By CHARLES C. SUTTER

Director, The World Calendar Association

(From *The Accountants Digest*, December, 1941)

FOR most of the 9,000 years or more during which mankind has been trying to devise a satisfactory calendar, the chief problem has been an astronomical one. It has been perhaps only for the past 20 years that the convenience of the citizenry in general has been mentioned in the same breath with calendar revision.

Previous revisions of the calendar—and there have been many of them—have been devoted to trying to make the calendar agree with the earth's course around the sun, so that a given date will fall in the same part of the same season, year after year. That task seems reasonably well taken care of, now that our 365-day calendar gives us an extra day every four years, except three times in any 400-year period.

We are, therefore, at the point where business, labor, education, religion, and the home—among others—can have their needs considered. Granted that we have a calendar that is adjusted to the seasons, further improvements would be:

1. A perpetual calendar, so that any date, once set, thereafter would always come on the same month date and the same weekday. A perpetual calendar also would give stimulus, subject to church authorities, to fixing the date of Easter and other movable feasts.
2. Equal quarters and equal half-years.
3. The same number of business days in every month.
4. Valid comparisons between corresponding periods in successive years.
5. A larger number of long week-ends by celebrating as many holidays as possible on Mondays.

The World Calendar which has been endorsed by 14 nations, scores of learned societies and educational, religious, business and labor groups, and many thousands of distinguished individuals, provides such a calendar. The World Calendar divides the present 12-month year into four equal quarters. The first month of each quarter has 31 days; each of the other two, 30 days. The 31-day months are the only ones to have five Sundays, so that each month contains precisely 26 weekdays. To make up the 365 days needed in ordinary years, The World Calendar has an extra or double Saturday—proposed as a world-wide holiday—at the end of each year, between December 30 and January 1. Leap-Year Day is inserted in the same way—an extra Saturday—between June and July.

Accountants, actuaries, and statisticians are quick to see the advantages of The World Calendar. Some years ago when a committee of the American

Statistical Association had reported as its opinion: "In some fields of interest there is a negative attitude to a change in the calendar: This is true of such fields as insurance," the United Press made an investigation, and sent questionnaires to all members of the three important actuarial associations.

The returns showed 76.1 per cent of those replying favored calendar revision. Legislative action for revision within five years was favored by 74.4 per cent. The World Calendar, with its 12 months and equal quarters, was favored over a 13-month plan by 88.7 per cent.

The World Calendar Association, 630 Fifth Avenue, New York City, is working to have the new calendar go into effect by 1945 since both the new calendar and the old would coincide on Saturday, December 30, 1944. Considering the following day as the new World Holiday, The World Calendar could go into actual effect Sunday, January 1, 1945. Efforts are being directed to enlist the interest of the President and of Congress in seeing that the matter is included for consideration by an international or an inter-American assembly. Toward this end your support is essential. If The World Calendar is backed by the United States and by the nations of South and Central America, there is little doubt that other nations will follow.

Membership in The World Calendar Association is free, and there is no charge for various publications of the Association that contain further information about The World Calendar and reasons for its adoption.

DOGGERELS

By DR. HENRY PLEASANTS, JR.

BIRTHDAY

They tell me I once had a birthday;
 They say it was Thursday at first,
 Next year it was Friday, this year it is Wednesday,
 But that is not even the worst.
 I was born in a Leap Year, I'm saying,
 Second month, twenty-ninth was the date;
 So every fourth year I've a birthday, that's clear,
 But between times no presents I rate.
 World Calendar plans quite intrigue me,
 For at least I'll belong to one day.
 I was born on a Thursday—and like it,
 And I'd much rather have things that way.

WEEK-END OR PLAY-DAY

We'd have a real week-end to play
 If we lived the New Calendar way:
 A holiday Monday, instead of on Sunday,
 Or Wednesday, or any old day.

ALL THE TIME THERE IS

By MARION CLYDE MCCARROLL

THE two smartly-dressed young women who sat together in the bus were chatting busily about their respective interests, and so audibly that eavesdropping was unavoidable.

Said one to the other: "I wish you'd give us a hand at the Red Cross workrooms a couple of mornings a week. We need all the help we can get down there these days."

"Darling!" cried the second young woman in a tone of shock and pain, "I couldn't possibly! I simply haven't the time to do another thing!"

To which her friend replied, her voice a little aggrieved: "You have just as much time as anyone else."

As one of the involuntary eavesdroppers, I was reminded yet once again of a remark made to me years ago by my grandmother. A remark which periodically, and most inconveniently, returns to haunt me at moments when I am busily engaged in putting up the same sort of alibi as that just described.

As the old lady chided me gently one day for rushing off to school leaving my bedroom in a state of fine chaos, I burst out impatiently: "Grandma, I can't pick up everything before I go out in the morning! I don't have time!"

"My dear," said my grandmother mildly, "you have all the time there is."

And proceeding to make this clear to me, she finally had me admitting, though reluctantly, that she was undoubtedly right. In common with all the rest of the world, I had all the time there was. The trouble came about because of the way I was dividing that time, stealing 15 minutes for an extra cat-nap, instead of allotting them where they rightfully belonged—to the period between getting up and going down to breakfast, which would have given me ample time to make my bed and leave my room tidy.

And so, again, did the young woman in the bus have just as much time as anybody else. The question was, what was she doing with it? What was the difference in the way she was dividing the same number of hours, days and weeks that everybody else has? Each instance, obviously, involved the matter of organizing Time.

There is a common saying that it is the busiest people who can always find time to lend a helping hand where it is needed, to take on one more responsibility. Scan the lists of those who compose the boards of most civic, cultural or philanthropic enterprises and you will find that the

majority of names will be familiar ones—those of men and women who have become well known for the active part they take in many different activities. Do they have more time than other people? Not at all. The secret of their success in apparently finding 26 or 28 hours in a day from which the rest of us just barely manage to squeeze out 24 lies in the fact that they have learned how to organize their time.

For the organization of Time is the prime essential of the efficient life, which is the basic reason why *The World Calendar*, with its completely systematic arrangement of the time-units that make up the year, should recommend itself to every thinking person. Just as intelligent, competent men and women divide each of their days into time-units which enable them to make the most effective disposition of their numerous duties and interests, so the proposed new calendar organizes the year into orderly periods to allow most effectively for all the activities—industrial, business, social, economic, religious and philanthropic—which make up life as modern peoples have come to live it.

Today, as never before in the history of the world, events so crowd upon the average person that one is hard put to it to find a place in the daily routine for all the things that so insistently clamor for attention. So that today, more urgently than ever before, there is a crying need for a reorganization of Time.

We have, in other words, all the time there is. The great problem is, what to do with it; how best to dispose it; how to make Time serve us most efficiently in order that we, in turn, may most effectively serve the needs of our time.

Given, then, all the time there is to work with, what does *The World Calendar* do with it, and in what way does it enable the individual to organize his routine to better advantage from one year's end to another?

For one thing, by providing the individual with a perpetual, unchanging arrangement of days, weeks and months, the proposed *World Calendar* will very literally save him time. It will do so because it automatically eliminates the necessity of figuring out what days will fall on which dates; how periods of the business year are divided; what holidays will come when; what vacations will begin exactly where during the year; and how many week-ends there will be within a given period. Add up the minutes everyone now spends in the course of a year making just such calculations as these, in order to be able to lay his plans for work and play, and you have a sizable slice of time being used up in what the economists call "non-productive activity."

With *The World Calendar* in operation, everyone will know, in the same way they know two and two invariably equal four, just exactly when all the days by which society regulates its important goings and comings will occur, and the time now devoted to the non-productive activity

of figuring all these out will then be released for more significant use.

This is far from being an idle jest. Stop one moment to think how often, in the course of a single week, you interrupt whatever you may be doing to reach for a calendar to check the future before you can continue your work or make your plan, and you begin to get an idea of what it would mean in the total number of saved minutes and seconds if all such interruptions could be done away with.

In the second place, besides actually saving him time, The World Calendar will make it a much more simple matter than it is today for the individual to keep track of those special occasions that are important to him in his personal and family life. If a birthday, or an anniversary, falls on the same day of the same week every year, it becomes far easier to keep it in mind than when it jumps about erratically from spot to spot in the calendar, turning up unexpectedly on a Monday when you'd been thinking all along it didn't come till Tuesday, or unaccountably skipping to Thursday when you thought it was Wednesday because you'd forgotten it was leap year. Many a disappointment and hurt, caused by someone's failure to remember a significant date, will be avoided when The World Calendar, with its fixed system, goes into effect.

Simpler, too, will be the matter of remembering other important dates besides those concerned solely with sentiment. Once one knows that the fatal 15th of March, June, September and December—Income Tax Payment Day—always falls on a Friday, there will be less of that breathless last-minute scrambling to get in under the wire, fewer luckless ones who make the painful discovery that Time waits for no man. For the subconscious reaction to the stealthy approach of Friday the 15th will become as automatic, as reliable, as the subconscious warning that one's accustomed lunch hour or bedtime is drawing near. In the same manner, due dates for all sorts of other obligations and events will lose that disconcerting tendency to sneak up on one unobserved, when dates and days are in unfailing agreement year after year.

Still another advantage for the individual citizen in a society organized under the orderly World Calendar is that every kind of planning where time is a factor becomes less complicated. With industry operating on uniformly timed schedules; with holidays coming almost entirely on Mondays, providing long week-ends; with school terms opening and closing at the same regular dates each year, every one, no matter which phase of community activity is his major concern, will be able to organize his program of living more successfully than ever before, and have more time for fun left over. The business man, who knows that fiscal years, inventory seasons, quarterly statements and all the other important periods of his working life will come at the same time in each 12 months, and, perhaps, simultaneously with those of every other business man, has many of his

worst headaches cured in a moment. The mother, relieved of the irksome business of having Christmas or Easter holidays strung out to unmanageable lengths because the school vacation of no one child coincides with that of any other, can, for the first time, make holiday plans in the comfortable assurance that the whole family will be able to take part in them as a unit, and that the holiday period will not be punctured full of holes by intermittent arrivals and departures. She will find household budgets less unpredictable, in the course of a year where all months have the same number of days, and with a calendar in which every year is the same.

Indeed, if all the inequalities that characterize our present calendar were to be evened out in our calendar of the future, it seems scarcely too much to believe that some, at least, of the pressure of modern life would be eased. Uncertainty and insecurity, say the psychiatrists, are responsible for much of the nervous strain under which the individual labors today, and constant change in anyone's pattern of living is surely one of the elements in the build-up of such feelings. Obviously, then, the substitution of any fixed factor for a constantly shifting one in any part of the pattern of living must make for greater stability of the whole, and the perpetual World Calendar, replacing the variable Gregorian calendar, would have a stabilizing influence upon the march of events throughout all organized society.

THE BACK YARD

By PAUL TALBOT

In Boston (Mass.) *United Business Service*, May, 1942

LAST week there came to my desk the current issue of the *Journal of Calendar Reform*, and I was a bit surprised to see how the movement toward *calendar reform* has been stimulated by world war conditions. I suppose the underlying philosophy is that in a time of universal and cataclysmic change, the calendar may well be included.

Seriously—our Gregorian calendar *should be changed*. It is completely out of step with present-day needs and makes close statistical comparisons almost impossible. But “calendar reform” is one of those things that most everyone agrees with “in principle,” but few do much about.

Of the various calendar revisions suggested over the past few decades, the so-called *World Calendar* has emerged as the almost unanimous choice of business men, religious leaders, scientists, statisticians, and the general public. This calendar continues the 12-month year, and has 4 equal quarters of 91 days each. Every month has 26 weekdays (exclusive of Sundays) and “month dates” always fall on the same “weekdays.” Every year, and every quarter, begins on Sunday and ends on Saturday.

The annual “odd day” falls between December 30 and January 1 and is called *Year-End Day*. The plan is to make this a world-wide Holiday. Similarly, every fourth year, a *Leap-Year Day* would fall between June 30 and July 1 and would also be a Holiday.

This *World Calendar* seems the most logical and practical solution for our time recording problems, and the ideal point to make the change is January 1, 1945, because on that date the Gregorian and The World Calendar coincide. Plan now to start the new World Calendar on January 1, 1945!

CURRENT PRESS COMMENT

Idea of the Month

New York (N. Y.) Forbes

For many years there has been a mounting tide of criticism of the present-day calendar, but The World Calendar Association now announces that the days of the present calendar are numbered. "In its present form, the calendar is an obvious bottleneck that is hampering the defense program," declares the Association. Revision of the calendar so that pay-rolls, accounts, bills, purchases, working days, reports and schedules no longer must be constantly adjusted to one another to make up for the deficiencies of the calendar is strongly recommended. Solution: A world calendar, of 12 months and equal quarters from the viewpoint of industry, labor, government, law, retailing, *everybody*. Under this calendar, income-tax payment days would always come on Friday. Holidays would no longer "grasshop" through the week from year to year. Each of the four quarters in the proposed calendar consists of 91 days, each begins on Sunday, ends on Saturday. Each month has exactly 26 business weekdays, plus Sundays.

A Minimum of Reshuffling

Baltimore (Md.) Evening Sun

Far from being discouraged by the distracting events of the moment, in its campaign to reform the calendar, The World Calendar Association is redoubling its efforts, adding to its arguments the claim that reform is essential to national defense. According to the Association, munitions factories and all the rest are seriously retarded in their efforts by having to plug along with the old-fashioned calendar and its anachronisms.

Why, they ask, put up with a faulty calendar and consider it sacred when, as a matter of fact, it has been in use in the English-speaking countries a mere 200 years and in some other countries less than 20 years, whereas man has been using and improving calendars for nearly 9,000 years? There should, thinks the Association, be progress in calendars as in other things.

Crazy Calendar Needs Fixing

Des Moines (Ia.) Tribune

The year 1939 began on Sunday. That was why The World Calendar people had worked so hard to get international agreement on a new calendar system before that time. If they had succeeded, the equal-quarter calendar could have taken effect without shifting dates at all at the start. Now The World Calendar people are plugging for the new system in 1945.

Habits like a calendar system, even though they are inefficient and unnecessarily confusing, are pretty hard to "crack." It takes time and talk and reasoning before tradition gives way to common sense. But we haven't the slightest doubt—not the slightest—that sometime in the not TOO distant future our calendar will be ironed out and made to fit the modern world. Nowadays we know EXACTLY how long the solar year is, and there isn't any very good reason for not making our calendar fit it, in as orderly and helpful a way as possible.

Some Day We'll Get It

Joplin (Mo.) News-Herald

The first world war gave us daylight-saving time and The World Calendar Association is hopeful that the present war will bring us a new world calendar. When the Gregorian calendar was created, it was impossible to discard all the ancient foibles and superstitions which are represented in it. February is an extremely short month because the early Romans made it the last month, and gave its days away to enrich other months.

The proposed World Calendar would do away with these and other drawbacks of the present calendar.

Some day we are going to get this new calendar because it is a common-sense improvement over the calendar we have now. The World Calendar Association is trying to bring about its adoption and is making progress.

It is barely possible that the next great concourse of nations to work out a new peace will order its adoption.

EXCERPTS AND REVIEWS

Not All Alone

By JOHN KIERAN

In New York (N. Y.) *Times*, April, 1942

BUT as proof that this observer and the Amateur Athletic Union, which bravely holds to metric measurements for its outdoor championship, are not alone in the effort to strike the shackles of folklore systems of accountancy from a long-suffering populace, there is the following cheerful support to offer:

"Dear Sir: I am grateful for your column 'putting the clock ahead.' That lines up with two or three reforms that I long have urged.

"The problem of the 24-hour clock is even simpler than you suggest, for most of the watches and many of the clocks marked in that fashion do not change the works at all, but merely place two sets of hour figures concentrically on the dial.

"As president of the Winter Olympic games, Lake Placid, in 1932, I took an active part in the fight to bring the A.A.U. to the standard metric measurements that were required by the international Olympic committee and used by most of the rest of the world. I, too, was disgusted with the relapse of the I.C.4-A. [A college group, experimenting with the metric system.] I hope you will ride them occasionally until their position becomes untenable.

"As for calendar reform, I have long been for it, preferring the 13-month calendar in the abstract but plugging for the 12-month proposal of The World Calendar Association as the only one that has a chance of adoption. I think the next date when this might be established without too much disturbance is only about three years off. I hope you will keep the pot boiling on this.

"Sincerely yours,

"(Signed) Godfrey Dewey."

As a matter of fact, January 1, 1945, is the date mentioned by The World Calendar Association as one on which the switch to an improved calendar could be made with a minimum of inconvenience to all concerned.

*To Men of Good Will*In New York (N. Y.) *Arrow*, March, 1942

Published by the Girls Service Club

THE World Calendar offers for the first time in human history a calendar that correlates all different time units into a definite and ordered pattern. Men of industry, law, education, economics and science are working for its adoption. To men of good will, it also offers a plan for world unity. Here is another way in which we can serve by spreading information about this great world project. We hope all members will do their part.

*War Began on Monday in Japan, Sunday in the United States*In New York (N. Y.) *Herald Tribune*, December 8, 1941 (Monday)

JAPANESE announcement of the attack on Hawaii gave the time as 7:35 a.m. yesterday, Hawaiian time. The clock was at the following time in these cities:

New York, 1:05 p.m.

Chicago, 12:05 p.m.

San Francisco, 10:05 a.m.

London, 7:05 p.m.

Honolulu, 7:35 a.m.

Manila, 2:05 a.m. Monday.

Tokio, 3:05 a.m. Monday.

Singapore, 1:05 a.m. Monday.

The difference of a day in the time at Manila and Tokio is accounted for by the International Date-Line. The Pacific battle area is cut from north to south by this line, which runs roughly on the 180th meridian through the Pacific Ocean.

When crossing this time line in a westerly direction, from San Francisco to Tokio, the date must be advanced one day. Crossing in the opposite, or easterly direction, the date must be set back one day.

The International Date-Line is west of the Hawaiian Islands, but east of the Philippines and Japan. Thus, while it is Monday today in New York and Hawaii, it is Tuesday in Manila and Tokio.

In comparison with New York time, it is five and a half hours earlier in the

Hawaiian Islands. In the Philippines it is 13 hours later than in New York, and in Japan 14 hours later. At noon in New York, it is 9 a.m. in San Francisco; 6:30 a.m. in Honolulu; 2 a.m. the *following* day in Tokio; 1 a.m. the following day in the Philippines; and midnight in Singapore.

The Origin and Meaning of Easter

By THE REVEREND VERN SIZEMORE

Los Angeles (Cal.) *Lemurian Ambassador*,
Spring Issue, 1941

EASTER is believed by historians to have been of Chaldean origin, the word being derived from the name *Estarte*, one of the titles of the Queen of Heaven. As inscribed on the Assyrian monuments it was translated by Layard as *Ishtar*, a word similar to Easter.

The observance of the festival of Easter was very early introduced into Britain and became a part of the Druidical worship. The Druids were a very ancient fraternity of religious teachers. Evidences of their existence have been found in Germany, Scandinavia, and in Oregon in the United States.

The Druids were adepts in the magic arts and were well versed in certain mysterious powers. Their religious concepts were of a very high order, which may be why Britain was one of the first and easiest fields of Christian conquest.

In the Christian Church, the festival now known as Easter, was not so called until about the fourth century of the Christian Era. Previous to that time a festival was observed by the Church called *pasch*, or the *Passover*, and although not instituted with apostolic sanction, was early observed in commemoration of the death and Resurrection of Christ. Later it was merged with forms and practices derived from contact with other countries.

Scientific Basis

By EDITH ALDERMAN GUEDRY

Fort Worth (Tex.) *Press*, August, 1941

THERE are hundreds of improvements that could be made possible by a

change in the calendar. Now we might ask what causes so much of the confusion of the present calendar.

This calendar is really a conglomeration of 14 different calendars. February is an abnormally short month, because the early Romans made it the last month, the step-child of the year, so to speak, and gave away its days to enrich other months. Consequently today February is more than 10 per cent shorter than January or March. Another confusion recorded is when Constantine the Great, in 321 A. D., introduced the seven-day week. The calendar immediately lost its stability.

The new World Calendar is planned on a more scientific basis and is as much of an improvement over our present calendar as the diesel engine is over the mule-drawn coach.

Needs of Mankind

By MRS. W. C. HIGGINS

In Bradford (Pa.) *Herald*, August, 1941

REFORM in the method of keeping the accounts of time has been much discussed for long years, and efforts have been made to accomplish a change. We are fortunate, indeed, that up to now the calendar has remained in its fairly workable form rather than to have accepted a new one which would continue to irritate, and so delay the real object of reform, which is the adoption of a perfect calendar for world-wide use. Scientists offer a solution in The World Calendar, sponsored by The World Calendar Association, which takes care of the divisions of time for as long as the earth and the sun continue their present relationship. Excess time is taken up, as it is now, by the use of an extra day every fourth year, but which, in the course of time, will reverse to a shortage of one day. In the year 4904 the extra leap-year day can be omitted. A calendar figured to such accuracy can serve the needs of mankind.

The generation which has produced the great Mount Palomar mirror is the one which should adopt a time schedule in keeping with the work accomplished by the use of such delicate instruments of precision as will be the big mirror.

FROM THE MAIL BAG

Sounds good.—George M. Verity, Chairman, American Rolling Mill Co.

I find myself in complete agreement with the aims and objectives of your World Calendar Association. Every step we take toward international harmony is a step toward peace—and a world calendar is one such basic step.—Dr. Krishnalal Shridharani, New York City.

I entirely agree that no constructive aims must be weakened as a result of the war. We in Great Britain feel, in fact, that the war is being fought only to make it possible for human beings in every country to have a better life.—Sir William Francis Leggett, C.B., Chief Industrial Commissioner, Ministry of Labor and National Service, London.

I so sincerely admire your unflinching perseverance in the cause of reforming the present calendar.—The Mt. Rev. Ricardo Pittini, Archbishop of Santo Domingo.

I am glad to know that The World Calendar Association is continuing its endeavors, so far as it is possible, to give the world a better, more ordered, harmonious and workable calendar.—Joseph A. Bucher, Guaranty Trust Co. of New York.

For some years I received the *Journal of Calendar Reform* in my position of Deputy Commissioner, Royal Canadian Mounted Police. I have enjoyed many of the articles and subscribe wholly to a change in our present cumbrous calendar. I believe the system advocated by you to be the very best yet evolved. If there is any way in which I can enhance the interests of the Association and their object, in Canada, I will be glad to do so.—G. L. Jennings, former Deputy Commissioner, Royal Canadian Mounted Police.

It not alone seems but is incongruous that an effort to benefit the world should be so difficult of achievement, but I have an abiding faith that success will, in the not too distant future, crown your unselfish effort.—J. F. Stone, Columbus, Ohio.

Glad to see that you are keeping up your determined work for calendar reform.—L. J. Taber, Past Master, Natl. Grange.

As I willingly wish to cooperate with you and also increase and strengthen the intellectual and cultural ties, therefore I hereby ask you to accept me as a member and testify the close bond of friendship.—The Hon. Nassrollah Taqavi, Pres., Court of Cassation, Teheran, Iran.

Briefly, it is my belief that The World Calendar should be adopted. The 13-month calendar, coinciding almost precisely with the lunar year and accurately with the lunar months, would seem the ideal; but the impossibility of natural divisions into quarters and half-years without dividing months makes it impractical. The fixed date for Easter and the additional Year-End Day and the quadrennial Leap-Year Day, I consider most desirable.—Gen. C. P. Summerall, Pres., The Citadel, Charleston.

I would be very much interested in obtaining information regarding The World Calendar Association, as the number of days in a month affects the wages paid to members of our union.—F. C. Smith, Natl. Secy., National Maritime Union (CIO).

I've personally received your magazine for several years and wholly approve of your objectives. As a past President of the Syracuse Rotary Club I'm really interested in the action of the Chelsea, Massachusetts, Rotary Club, as it seems to me calendar reform is one subject that Rotary "round the world" might properly be interested in.—W. W. Nicholson, Vice-Chair., Commissioners, State Commission of Correction, Albany.

I have not considered calendar reform as a whole, but if you can get Easter and Whitsuntide pinned down, you will have secured a sweeping reform. These wandering festivals cannot be defended. They are wasteful of much time and money and generally chaotic.—The Rt. Hon. A. B. Bakington, Belfast.

I am constantly talking of the subject [The World Calendar], whenever an opening is possible in any conversation, and am ready to cooperate with the work of The World Calendar Association all of the time.—The late Dr. James F. Morton, Curator, Paterson (N. J.) Museum.

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ARGENTINA: Comité Argentino del Calendario Mundial, Vice Admiral José Guisasaola, Chairman, Ministerio de Marina, Buenos Aires.

AUSTRALIA: Committee on Calendar Reform of the Australian and New Zealand Association for the Advancement of Science, C. W. Allen, Secy., Solar Observatory, Canberra.

BELGIUM: Belgian National Committee on Calendar Reform, Professor M. Dehalu, President, l'Université de Liège, Liège.

BOLIVIA: Comité Boliviano del Calendario Mundial, Don Moises Santivanez, Chairman, Biblioteca Nacional, Sucre.

BRAZIL: Comité Brasileiro do Calendario Mundial, Captain Radler de Aquino, Chairman, Rua Raul Pompeia No. 133, Rio de Janeiro.

CANADA: Rational Calendar Association, Lt.-Col. J. Murray Muir, Secy., 82 Jane St., Toronto 5.

CHILE: Comité Chileno del Calendario Mundial, Prof. Alberto Cumming, Chairman, Calle Manuel Rodriguez, Santiago.

CHINA: Chinese Association for the Study of Calendar Reform, Dr. Ch'ing-Sung Yü, Director, National Institute of Astronomy, Kunming, Yunnan.

COLOMBIA: Comité Colombiano del Calendario Mundial, Dr. Eduardo Posada, Chairman, Consulado General de Honduras, Apartado 42, Bogota.

COSTA RICA: Comité Costarricense del Calendario Mundial (Igualmente de Guatemala, Honduras, El Salvador y Nicaragua), Don Teodoro Picado, Chairman, San José.

CUBA: Comité Cubano del Calendario Mundial, R. P. Mariano Gutierrez Lanza, Chairman, Belén Observatory, Havana.

DOMINICAN REPUBLIC: Comité Dominicano del Calendario Mundial, Barney N. Morgan, Chairman, Box 727, Ciudad Trujillo.

ECUADOR: Comité Ecuatoriano del Calendario Mundial, Dr. Rafael H. Elizalde, Chairman, Calle Cienfuegos 158, Santiago, Chile.

ENGLAND: Rational Calendar Association, C. David Stelling, Director, 38, Parliament Street, London.

FRANCE: Comité National pour la Reforme du Calendrier, Senateur Justin Godart, President; Paul-Louis Hervier, Secy., 5, Rue Bernoulli, Paris.

GERMANY: Deutscher Ausschuss für Kalenderreform, Dr. Grosse, Geschäftsführer, Neue Wilhelmstr. 9/11, Berlin N. W. 7.—

Der Weltbund für Kalenderreform, Dr. Rudolph Blochmann, Secy., 24 Lornsenstrasse, Kiel.

GREECE: Greek National Committee on Calendar Reform, Prof. S. Plakidis, Secy., Observatory of University of Athens.

HUNGARY: Hungarian Committee for Study of Calendar Reform, Dr. Paul Vajda, Secy., 9 Eotös Utca, Budapest.

IRELAND: Committee for Calendar Reform, E. K. Eason, Secy., 80, Mid. Abbey St., Dublin.

ITALY: Italian National Committee on Calendar Reform, Prof. Amedeo Giannini, Secy., Via del Seminario, 113, Rome.

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The Calendar • PAST, PRESENT AND FUTURE

The system by which we measure our years was begun in the dim light of dawning civilization when our ancestors first sensed the rhythm of the sun, the moon and the stars. Countless generations of men of science, religion and art have contributed to our knowledge of the calendar, yet the story is as modern as it is ancient.

Originally the calendar was used for agricultural guidance. Later it included the keeping of religious festivals and the men of the church charged themselves with the task of keeping the record of the days of the year. Many systems were used. The ancient Egyptians counted their years from the risings of the River Nile. The Babylonians based their count on the moon cycles. Eventually it was found that the natural divisions of time—the day, the month and the seasons—did not fit together and come out even with the stars. There was a constantly accumulated error, and numerous corrections had to be made in compensation.

By the time Julius Caesar established himself as dictator, the Roman calendar was three months off the true season. By edict, he put a new calendar into effect. In substance it is the system used today. Mathematical errors in the Roman calculations were adjusted finally by Pope Gregory XIII in 1582. So accurate were these computations that they have served ever since, and the present calendar will not show an appreciable error for several thousands of years to come.

But in spite of its mathematical accuracy, the calendar in its present form is full of inconsistencies and is a source of some confusion in the conduct of business. Who can tell, for instance, on what day of the week any given date will fall without consulting the calendar? Each year begins on a different weekday. Each quarter begins and ends on a different day of the week, as does each month. The quarters themselves are unequal in length.

Some day in the future,* when peace has been restored to our troubled world, we will have a final reformation of our calendar in which these faults will be eliminated. It can be accomplished by an extremely simple revision, with all of the familiar elements retained. It will be perpetual in form and balanced in structure. The plan was formulated years ago but the campaign to bring about its universal acceptance is being waged by The World Calendar Association. Progress is being made. A substantial number of nations have already stated their willingness to place it in operation and it may be a matter of only a few years before the "New World Calendar" will be in use throughout the world.

Will its adoption eliminate the annual production of new calendar designs? Not so long as calendars can be made objects of beauty as well as of utility. From the most ancient times the calendar has intrigued the artist as a medium of decorative and artistic expression. As in other forms of art and printing, it passed through a stage of degeneration in its commercial application. Modern designers have restored its beauty. More and more the calendar has come to be recognized as a potentially excellent medium of advertising for it can be made to express clearly the personality of a business institution and become a powerful builder of good will when designed with restraint and in good taste.

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* We believe the new calendar is as timely now as "some day in the future"—The Editor.

